

THE REFORMER.

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth.—*Jeremiah*, v. 1.

VOL. VI.]

PHILADELPHIA, FEBRUARY 1, 1825.

[No. 62.]

REFLECTIONS

ON PRESENT AND FUTURE EVENTS.

Few arguments will be needed to convince the pious and reflecting christian, that the numerous monied schemes and institutions now in operation, under pretence of promoting religion, are only calculated to injure, instead of benefit, the cause of true christianity. Without taking into consideration, the impossibility of promoting the work of God by the *mammon of this world*, it will be sufficient to observe, that the managers, actors, and agents in these institutions, are as unlike the apostles and primitive labourers in the promulgation of the gospel, as the false prophets of old were to the true prophets of God. The most, therefore, to be expected from their efforts, is to make people like unto themselves; and hence, however numerous their converts or great their success, little will be gained on the side of virtue or to the cause of Christ.

Indeed, such is now the degeneracy throughout christendom, and in every community, that it is difficult to discover by whom, or by what instruments the world will be made better, and seasoned with the spirit and virtue of the gospel. That such an effect will one day be brought about, there can be no doubt. And if we look back to past years, to form an idea of what shall again be, we may be pretty confident that it will be the *weak things of this world* which will be made use of to confound the things that are mighty, and promote the Lord's cause amongst men, in order that no flesh may be able to glory in his presence.

Hence, none of our Theological Seminaries, consecrated priests, pomp-

ous associations, nor yet religious communities, as communities, will be the means or instruments of effecting much good in the world. All these, indeed, must and will be set aside, or be brought to nought, when the Lord arises to carry on his own work, and establish his kingdom of righteousness on the earth. For the *stone, or kingdom of God*, spoken of in Daniel, which breaks in pieces and consumes all earthly kingdoms, and fills the whole earth, is cut out without hands; plainly indicating, that none of the great undertakings and numerous associated bodies, now existing for converting the world, will have any part or agency in that all-important and glorious work.

The divisions, want of union and attachment among members of the same religious community, the multiplication of sects, and the eccentric and peculiar movements of individuals, no two of whom perhaps can either see or act precisely alike, are marks which distinguish the present age. These divisions and subdivisions, with the consequent rending asunder of sectarian partialities, will no doubt be greatly increased, and are only preparatory to another and better order of things. For agreeably to the declaration in Daniel, xii. 7, the "wonders" foretold concerning the Jewish nation and the church of God, will not be finished, or brought to an entire fulfilment, until "he shall have accomplished to scatter the power of the holy people;" and then, we are told, "*all these things shall be finished.*"

This scattering, dividing and separating, therefore, so alarming to some and regretted by others, seems to be overruled in the hand of the Almighty

for wise and important purposes, where by every one will have to stand and act on his own footing, and be left to judge and to be accountable for himself alone. Hence, mankind in general, will see a necessity, and feel it to be their interest, to examine and know things for themselves; which is a situation far preferable, and in which the Lord may more readily carry on his own work, by convincing and reforming the hearts of men individually, than where all are fettered, wedded, and attached to one large and corrupt community, similar to the time before the Reformation, when lordly and tyranical priests held the reigns, dictated the faith and ruled the consciences of nearly all who bore the christian name.

Awful, indeed, would be the condition of the world, and dark and gloomy the prospect of any improvement with respect to it, if all were united, and blindly and biggottedly devoted to one or a few large and corrupt communities, having authority and influence proportioned to their numbers, and able and disposed to maintain that authority and influence over the understanding and consciences of men.

When there is a great number of sects and persuasions in a country, with diversified and conflicting sentiments, it is impossible to lead to the rack or to prison, or to brand and stigmatize with much effect a fellow mortal, for mere sentiments of faith, or differing in his mode of worship to his Maker. This leaves a scope to the human mind to search and inquire after truth for itself; and if a person be sincere, there are fewer obstacles in the way of his finding the truth, and of his receiving and obeying it when the knowledge of it is obtained. And although, for a time, this liberty and freedom of thought may give rise to many absurd doctrines and sentiments of belief, and introduce many wild and even nonsensical ways and proceedings, yet in the end it will undoubtedly be attended

with the best and most desirable results. After these tempestuous winds of doctrines, earthquakes, and fires of heated zeal, to rend asunder, shake and destroy the superstructures raised and set up by men; there will succeed a still small voice, in which the Lord himself will be manifest, and his instructions will be listened to, and produce their proper effects on the hearts of men.

The restrictions, fetters, and attachments in which men have so long been held and bound, have brought them into such a state of degeneracy, and disposed them to act from such motives, that on becoming unshackled and released from them, as is now beginning to be the case, they naturally, and almost necessarily, run into errors, and into wild and absurd ways and practices. But these will at length subside by the force and evidence of truth, and mankind will come to see, and freely to own and obey the instructions and precepts which are from the Lord.

The time has, indeed, already arrived when many begin to discover, that so long as the New Testament remains for people to have resort to, as a chart to guide them in a right and heavenly course, no creeds, rules or dogmas laid down by fallible men, can be necessary or profitable. For at the best, they are but the image or likeness of what is contained in the New Testament; and resemble, in their nature and effects, the images and representations made of the Deity in former times, which ultimately drew men off from the worship and reverence of the true God, to worship and reverence the workmanship and engravings of men's own hands. Thus nearly the whole world worshipped and adored images and idols of men's device, in place of the *living and true* God, in the same manner as most people now reverence and esteem creeds and formularies of religion, drawn up by men, instead of the *plain and simple truth of the Gospel*.

This devotion and attachment to creeds, confessions, and formularies, is but a species of idolatry adapted to the light of the present age; and these various creeds and articles of religion, made of men, are the idols which have so long been, and are still worshipped by the christian world, but which will one day be as wholly discarded and as little esteemed by the church in general, as heathen gods and idols are now in what are denominated civilized lands.

But the only evidence that the true work of the Lord has really commenced, and is progressing in the hearts of men, is to see them, individually, in a silent and secret manner, without ostentation or outward show, seeking to do the Divine will in all things;—Doing to others, and even more unto others, in a way of kindness and assistance, than they would wish others to do unto them—rendering good for evil, and loving those that injure and persecute them; embracing every opportunity to help them and promote their welfare—and finally, thinking nothing of themselves, nor taking any credit on account of what they may do, as though they did more than others, or were deserving of commendation for their actions.

However strange this kind of religion may be in this day, or however much it may be lost sight of, it is that true religion inculcated in the New Testament; and until it be again revived and established in the hearts of individuals, little can be done towards making the world any better. Such as, in sincerity, seek to do the Divine will, and conform to the blessed doctrines inculcated and laid down by Christ and his apostles, will, (as ever has been the case,) be as *a city set on a hill that cannot be hid*; and others, seeing their good works, their meek, humble, quiet, and beneficent conduct, will be led to glorify their Father in Heaven, and imitate their example and practice. And thus the principle of truth and actions of righteousness will

spread and increase amongst men, rapidly and extensively, without the aid of Missionary Societies or Theological Schools, until the whole earth is seasoned and brought into conformity with the spirit and precepts of the Gospel of Christ.

MODERN MISSIONARIES.

The "*Wesleyan Arminian and Christian Instructor*," in remarking on the proposition in the London Literary Gazette, of a capital of 20,000,000 pounds for converting the Jews, observes:

"From all the attention we have been able to give the subject, we deem this piece of satire to be nearly as just as it is severe; but it would give us great satisfaction to learn to the contrary. This monied machine for converting sinners from the error of their ways, was unknown to St. Paul. He gloried in that he had not been chargeable to any, and that he had preached the gospel of Christ freely; his own hands ministering to his necessities while he taught publicly and from house to house, with labour and travail, night and day, warning every man and teaching every man, with tears, to turn from idolatry and wickedness, to the worship and service of the one living and true God. To promote the glory of God and the salvation of men was the great business of his life; and the success of his labours corresponded with the purity of his motives and the uprightness of his conduct. Marching forth thus in the plenitude of his great Master's strength, darkness fled before him;—idolatry trembled and fell at his approach; and thousands were by his ministry brought from darkness unto light, and from the power of Satan to God.

"Such missionaries, and such alone, can succeed in evangelizing the heathen world. But we have reason to fear, from the little success of many of our modern missionaries, that they have gone forth without these qualifications,

and of course without the sanction of the Great Head of the Church; for those whom he calls to this work, he qualifies for it, and 'their labour shall not be in vain in the Lord. The desire of their heart shall be granted them, and the pleasure of the Lord shall prosper in their hands.'

"In what light must we then view many of our modern missionaries in the east, when we consider the following statements made by themselves? The Rev. Mr. Adams of Calcutta, gives it as his opinion, that there are not more than 300 converts in all the missionary stations in India. The Baptist missionaries of Calcutta, made but *four* converts in 6 years labour; and the Independent missionaries, whose resources were much greater, laboured 7 years and gained but *one* convert. And it is supposed, perhaps not without justice, that some if not many of these embraced christianity from a love of novelty and motives of interest, rather than from the power of renovating faith.

"These are certainly alarming facts to the friends of missions; and it is to be feared that many of those gentlemen visit the east rather for the purpose of gaining knowledge than that of saving souls; and the effect is worthy of its cause—they reap according to what they sow. But the supporters of those missionaries would do well to consider these things; and whether it be their duty to support so many travellers in the east without some better evidences of their usefulness to the cause of christianity.

"The faith and spirit possessed by Paul, by Luther, or by Wesley, though entirely destitute of money or friends, would not have laboured seven years in making one convert. No—hundreds, if not thousands, would in that time have been brought to bow to the sceptre of redeeming grace. All the gold of Ophir and the wealth of America, cannot succeed in converting the heathen. If our missionaries

would succeed in this great work, they must carry with them the spirit and power of Christ; they must affect less of the gentleman traveller, and more of the humble servants of all men for Christ's sake.

"But money, money, is the cry. Give us money and we will convert the heathen. Fatal delusion! The salvation of souls cannot be purchased with money. If half the time that is spent in begging money for missionary and charitable institutions, was spent in fervent prayer to God for the power of the Holy Spirit to attend our missionary efforts, there would be perhaps ten, if not a hundred, souls converted to God, where there is one now."

GOOD NEWS!

The Presbyterians are getting their eyes open; some of them begin to see "men as trees walking."—[*N. Y. Telescope*.]

[*From the Utica Christian Repository*.]

A SERIOUS EVIL.

Messrs. Editors—There is an evil in the Presbyterian Church, which, if not speedily checked, threatens well nigh to overthrow some of our very precious religious institutions, and to inflict a wound upon the cause of religion itself, which nothing but the almighty power of the Great Physician will be able to heal.

The evil of which I speak, is a disposition, in a great many, if not the most of our licentiates and unsettled ministers, to look and feel above noticing such destitute and poor congregations, as the apostles and primitive ministers of Jesus Christ would have rejoiced to build up. With a few very honourable exceptions, the young man, when he has gone through a course of preparatory studies, and has obtained a license to preach the gospel, seems to consider himself prepared for, and entitled to what is termed a good living. He visits his friends, and holds himself in readiness, when he hears of Doctor ———'s death, or of Mr. ——— having been dismissed, to offer himself

a candidate for the place. He cannot preach at N——, nor at S——, nor M——, because society is in a broken state, and the people are poor. He does not like even to be a missionary, because he has either married a wife, or is engaged to one, and wishes to settle, and cannot submit to the hardships of riding in the woods.

I live, Mr. Editor, on a very public road, and have been mortified to find two or three candidates, in a single day, going, without an invitation, to see if they could not get settled in the village of ——, which has recently become vacant.

Now, Sirs, the effects of this kind of conduct are,

1. That the public become prejudiced against our Theological Seminaries and Education Societies. They conclude that we have already a great many more ministers than can find employ.

2. The character of the gospel ministry is degraded by such conduct.

What must be the impression made upon the minds of unbelievers when they see from six to ten candidates hovering round every such congregation whose pulpit has become vacant. Can they do otherwise than conclude that *ministers are indeed a set of hirelings who spend their time in hunting for the best livings.*

3. Our poor congregations, instead of being built up, are left destitute of the stated ordinances of the gospel.

Our Lord, as an evidence of his being the Christ, told the disciples of John, that the poor had the gospel preached to them. But at present, the poor are neglected; those congregations which are in a broken state are passed by, and our large and flourishing congregations, when they become vacant, are burdened with candidates, who are anxious to enter upon another man's labour, made ready to their hand. It is quite painful enough to see our ungodly political jugglers scrambling for offices; but to see the candidate

for the gospel ministry, or the man who has already attained to that sacred office, nominating himself as a candidate for a good living, is cause of deep mourning to the church of God.

I can well remember the time when the American people had so fine a sense of honour, that a candidate for a civil office could not blast his prospects quicker than by appearing to put himself forward. Have we, then, so far degenerated, that a follower of the meek and lowly Saviour can now descend to what, a few years ago, would have destroyed the reputation of a man of the world? Yes, Messrs. Editors, it is even so; the things which I have seen and heard, declare I unto you.

I am unwilling to speak of the failings of my brethren in this public manner, but there is no other way in which the evil can be reached. I have therefore, I hope with some sense of my responsibility, resorted to this measure, hoping that a word to the wise may be sufficient.

—
For the Reformer.

[Communicated from Ohio.]

We have now in our village three beggars from Andover. They want money. Our good people have some difficulty in shaking them off. The silly females are somewhat led astray. Their doctrines are quite different from our common sense religion. They say the few are elected from all eternity to be saved—but the great mass of mankind are reprobated from all eternity to be damned. They preach much against good works and morality—[as conditions of salvation it is presumed.] They want to milk us goats to support pious young men for the ministry—and we must give milk to support those already educated as missionaries to convert the heathen. Indeed we in the west begin to be alarmed, lest Mr. Griffins' host of priests are about to be let loose upon us, like the plagues of Egypt.

We are a little puzzled to know

what kind of a MILL they have at Andover, where they grind over pious young students, and they come out such learned, puffed up, consequential characters. We conclude that your sea-board beggars will strip us poor goats, in the wilderness, until we get as lean as our back shad. Lately we had no beggars in the west—now we have them in black broadcloth, important and dictatorial. We got along very well—our Bibles informed us that the pure in heart, the merciful, the peace-makers would be saved; that all the duties religion required of us were easy to be understood. But according to the speeches of these beggars, this is going to hell—we must have priests settled over us—vote for *pious* men for office—and unless we are members of the church we must be damned. It is very unkind—after they have milked and stripped us poor goats out of the comforts of life, why then the poor creatures must be damned to all eternity, merely to make the sheep laugh in good pastures. Keep, we pray, these blood-suckers east of the mountains.

HOWARD.

FOR THE REFORMER.

[Communicated from the State of N. York.]

“ ‘Tis education forms the common mind;
Just as the twig is bent, the tree's inclin'd.”

The introduction of catechisms and religious tracts, into common and Sunday schools, is admirably well calculated to prepossess the minds of the rising generation, and thereby facilitate the birth of that mungreled monster, which lies, as yet, concealed in embryo. And the new fangled mode, lately proposed, of exciting emulation by rewards and injudicious applause, is vainly exalting one pupil at the expense of others, and has a direct tendency to destroy the equality of man. As much as one part of society is raised above its natural level, just so far the other, necessarily, sinks below it: hence comes the aristocratical distinctions of priest and laity, of master and slave.

How painful it is to behold the intellect of children, like clay in the hands of a potter, subjected to the imposing will of mercenary designers; whose success materially depends on timely education, and on habits, which, when once established, are difficult to eradicate or alter. Indeed, it is on the self-accommodating constitution of *prejudice*, (the corner-stone of religious oppression) that clerical aspirants build their hopes; and without which, they would sink into disrepute, and consequently be necessitated to pursue a more honest calling for a livelihood. Hence the *policy* in training up a child in the way THEY would have him to go—just as an experienced horseman trains up a colt for special use—(i. e.) halters in order to lead, and leads before he drives. Wherefore, it follows that our common schools, as they are now to be conducted, must tend to subvert liberty, inasmuch as the infantile mind is to be under the direction and influence of the hireling clergy; who, from their learning and reputed piety, are deemed best qualified for inspectors, the constitution to the contrary notwithstanding! Yes reader, not a *twig* in this cultivated portion of our country, can grow up without a priestly *sectarian* bending or pruning; and even the old *oaks* and *hickories* are most ingeniously and artfully lopped to hedge in and defend the materials of a growing hierarchy.

Now, if hireling priests are permitted to usurp and administer the government of common schools, it would be better, far better for the people of this State, if the school fund was effectually concealed in the remotest bowels of the earth; for they make merchandise of Law as well as Gospel—at least, ‘they assume the *helm* of every event,’ that all things may be subservient to their ambitious views. Nay, they pursue power ‘with a step as steady as time, and an appetite as keen as death.’

Were the school fund discreetly and solely applied to the most necessary

branches of literature, it would unquestionably produce a lasting benefit to society at large. But the law, and more particularly the administration of it, is very exceptionable—however, it is not my present purpose to dwell on the defects of this popular institution, borrowed from ‘the land of steady habits.’ I only wish to show how watchful the clergy are over their own interests,—and how *accommodating* in matters that tend to promote the *Babel-building cause*. ’Tis *any way you please*, sir, provided it does not muzzle the ox that treadeth out the corn; nor violate the usurped right of clerical privateering on the boundless ocean of *prejudice*. Suffice it to say, that I have witnessed a public recitation of three different catechisms, in a common school under the law, at the dictation, and in the presence of these pottering priests and priest-ridden inspectors. Setting aside the absurdity of this contradictory jargon, it is in the first place an insult on the law—and in the second, an unpardonable offence against the liberty of the people, to lug the fundamentals of religion into public schools, instituted exclusively for the promotion of useful arts. Surely the Legislature did not intend to inculcate religion of any kind, at the expense of the State. But oh! the cunning, the policy, and scheming management of supercilious Reverends and *man-made* Doctors of Divinity. And glaring as these traits are, the murky fogs of superstition and ignorance conceal the fact from the majority of the laity; and among the faithless minority are to be found those who prefer a participation in the fraudulent manœuvre to a loss of popularity, or a sacrifice of interest. While man is dishonest to himself it is in vain to look for a faithful discharge of the moral obligations which he owes to his fellows.

Upon the whole, is it not really astonishing, that enlightened freemen, (so called) should be so warped by prejudice, or deluded by error as to

suffer their offspring to be dragged into the bewildering labyrinth of priestcraft, to grovel out their precious days in a benighted state of servile submission, not less oppressive and degrading than that of Egyptian thralldom.

WATCHMAN.

TRACT SOCIETY, NEW-YORK.

A writer in the *Hamilton* (N. Y.) *Recorder*, in introducing for that paper an article from the *American Eagle*, on the subject of bringing tracts into common schools, with some remarks from another print, thus observes :

“ If this tract introduction, or first act of *officially recommending* religious friends to patronage and power, has drawn from the advocates of freedom, so plain and earnest admonitions ; what will they say, when the subsequent instructions of the acting Superintendent come to their view ? instructions *commanding* the various officers of common schools throughout the state, to assemble the children in each town* for the purpose of common school celebrations—commanding the commissioners and inspectors of common schools to superintend these celebrations, and, among other manœuvres, to *establish religious exercises* :—and accompanied with a Circular, extolling the Rev. Dr. Proudfit of Salem, as the superlatively praiseworthy author of the *benevolent plan*, and repeating his *official recommendation* that the tracts be somehow bought, by hook or by crook, either by *the legislature appropriating the public funds to the purpose*, or in the mean time, by selling tickets of admission to the spectators, or by the common resort of private donations ; and that these tracts be distributed to the excelling children as the

* There is one exception—those towns which are either so poor or so irreligious as to contain no “ *church or public place of divine worship*,” or in other words, which have no priest to superintend and fix the religion of their children, are very piously neglected.

best premiums of scholarship, that could possibly be given them.

"These instructions and circulars are not yet generally known, and they are couched in so plausible and imposing terms, that by many they are but faintly understood; yet our friends in other states may be assured, that, at present, we have a constitution which sufficiently guards our rights against all these usurpations of authority—and let the citizens of this state once become fully acquainted, in their evident character and bearings, with the late circulars and instructions of the acting superintendent of common schools, and we trust they will rise with the unstifled voice of insulted freemen, and teach that superintendent and the world, that they are not yet ripened for the insidious plan of collecting their children into goodly bands, for the purpose of being modelled and trained and prepared by these tracts and celebrations, to demolish at some future day those golden articles of our state and national constitutions, the only key stones of the political fabric, which consolidate all our rights and all our civil blessings upon the broad and invaluable basis of

RELIGIOUS LIBERTY."

It would appear that this business of introducing tracts into common schools throughout the state of New-York, has awakened the people to a sense of the danger which threatens them from clerical machinations. A paper printed in Madison county, (N. Y.) speaking of these tracts in common schools, observes—"Much excitement, we are told, prevails upon this subject in different parts of the state, and a memorial is in circulation in this county, praying for the interference of the legislature." Should the clergy be able to maintain their position in this new system of getting their tracts into the common schools in New-York, no barrier opposed to their designs can be expected to prove effectual till they obtain an entire ascendancy over the consciences, if not over the bodies of the

people of that state. The power of the clergy is seldom known till it is felt, and then remonstrances and petitions will be unavailing. In short, who will then dare to make them?

"NATIONAL TRACT SOCIETY."

The New-York Tract Society, elated with their late success in getting their tracts introduced into the common schools throughout that state, have made proposals to the American Tract Society at Andover, to unite in one grand scheme, and take the name of the "NATIONAL TRACT SOCIETY," anticipating, no doubt, at no distant period, to get their tracts into every school in the United States. A meeting of the American Tract Society was held in Boston on the 11th of January, to take the proposition into consideration, when, after some debate, the following resolution was adopted:

"*Resolved*, That this Society cordially receive overtures from the Religious Tract Society of New-York, for the enlargement of the system of Tract operations in this country; and that the executive committee of this Society be requested to correspond with the Religious Tract Society of New-York on this important subject, and to take such measures relative to it, as shall be calculated most extensively to promote the cause of Tracts."

An appropriation of *fifty thousand dollars* is spoken of by the New-York Tract Society, for erecting a building for this *National Tract Society*, "corresponding," say they, "with the other public edifices of New-York."

[From the *Raleigh (N. C.) Register*.]

"Agreeably to appointment, *Bishop Ravenscroft* preached the annual Discourse for the North Carolina Bible Society, at the Brick Church in this city, on Sunday last, taking for the ground of his discourse, the Eunuch's reply to Philip, Acts viii. 31, when finding him reading the Prophecies of

Isaiah, he put this question to him—‘Understandest thou what thou readest?’ he said ‘How can I except some man shall guide me.’ The Bishop did not, as is usual on such occasions, speak favourably of the Institution for which he had been invited to preach, but took an opposite direction, denouncing Bible Societies in general as calculated to produce injurious effects on pure Christianity, as without a Teacher, the people at large could not read the Bible to advantage, and that distributing the Bible without comment, would tend only to increase that diversity of religious opinion, which was already a great evil. We cannot agree with the learned Bishop in his opinion, nor do we believe its correctness will be admitted by the people of this country.”

The Bishop addressed a note to the editors of the Register, in reference to the above article, from which the following is an extract :

“The bishop did, in no shape or sense, *denounce* Bible Societies *in general*. His object was to demonstrate the erroneous and dangerous nature of the the principle adopted by the British and Foreign Bible Society, and copied into the constitution of that of North Carolina, and many others, viz : That the distribution of the Scriptures, without note or comment, is the only just principle on which to disseminate Divine Truth.”

We are unable to see wherein consists the *error* and *danger* of distributing the scriptures without note or comment. A more severe reflection could not be cast on the Scriptures, than to declare they need the explanations of fallible men, in order to be understood.

Whenever Bible Societies adopt the plan of affixing notes and comments to the Scriptures, we shall see that confusion of tongues, and disagreement among them, which an affected liberality now keeps out of view, but which are by no means removed.

[From the American Eagle.]

Dialogue between the POPE OF ROME, and the PRINCE OF DARKNESS.

Pope, Solus.—A room in the Vatican, at Rome.

POPE.—Curse these Bible Societies! They are scattering their bibles all over the world, and the light over creation; every where making inroads on my dominion, and my temporal power.

Enter, the Devil.

DEVIL.—Good morrow, Mr. Pope, to your Holiness. I overheard you grumbling against one of my favorite institutions. You must know, Sir, that I too was a little frightened at these institutions, when they first began.—But however they began in the true spirit of religion by many, or are still supported with good intent by some, they have now become the very thing I want.

POPE.—What should I care about what you want? I am looking out for my own temporal power, and these Bible Societies are going to shake the whole to its centre. They will let in a flood of light where darkness now prevails, and become ruinous to me. I'll fight them—I'll wage new war, and battle them.

DEVIL.—But your Holiness must allow that I am an *impartial* judge between you and the Protestants in this business. I am entirely *neutral*. I care not whose bones I pick. I would as quick have you as them, or them as you, to grace my triumph. I am therefore entirely impartial in this question; and I tell you these bible and missionary societies will not lessen your temporal power or influence. And they will serve in the end, in the way I have got them a going, greatly to people my regions.

POPE.—Yes, you will get enough no doubt, with or without them, but pray tell me how such a host of bibles can be sent over the world in all languages, and not affect my power?

DEVIL.—Well, Mr. Pontiff, you are so cross and head strong about it,

you will perhaps see nothing as you should. You will not reason from what has been to what may be, nor judge of the future, by the evidence of the past. Has not this society been in full operation in my favourite city of London, Dublin, &c. near thirty years? Yes, even in your *catholic Ireland* no less a period—and America, but a little less time? In both hemispheres have they not for near thirty years had a general sweep,—and is there now a catholic less in India, Europe or America than there was when they began? Have they made more proselytes from heathens in India, than you have from protestants there? Do you not know that at no period since the *Holy See* undertook the pardoning sins, &c. has *popery* increased so fast as since these societies began; or been rivetted on so many millions by the *chain of choice*, as in the last two or three years of these institutions.

POPE.—True, Spain, Portugal, Brazil, South America, New-Spain or Mexico, lately left to their choice, have adopted my holy Catholic religion.

DEVIL.—And the new governments of Colombia and Guatemala, or “Central America,” though choosing the form of government of protestant United States in their *political* constitutions, have made your religion the law of the land by the same constitution.

POPE.—I know that, but still my temporal power is diminishing.

DEVIL.—Why do you lie? You know better. About the commencement of these institutions, Buonaparte had the pope neck and heels; not a place to lay his head—fled from Rome, not so much power then as a monk in the woods of the Pyrennees has now. Your inquisition in Spain and Goa, was suppressed; and how long after these societies got well under way, was it before all your temporal power was restored? Alexander of Russia becoming your patron, and the Prince Regent, now George the IV. both heads of Bible societies, sent you a regiment of

soldiers to be at your command. These powers restoring all the estates, riches, and revenues that had been enjoyed by the Holy See for centuries? You know that for several hundred years before, kings had ceased to kiss the toe of his holiness, or hold his stirrups. It was several hundred years since the Emperor of Germany had remained barefoot three nights in the snow, doing penance, while the pope was closeted with the ***** Princess Matilda. All this sort of your temporal power had long passed away before these institutions began. Kings had long before began to make the same use of popes, for their own political purposes, that popes had before of kings for theirs.—Yes, about the time of the commencement of these, the pope was down: he is now caressed and courted by all the potentates of Europe, and particularly by these two princely heads of Bible societies.

POPE.—I don't care, I don't like them; I'll stop them if I can.

DEVIL.—No doubt of that, but I have got them too well agoing for you to stop them. Too many making money by them; too many getting high salaries and rich livings; too many wheels within wheels, too many *palms* itching for this sort of *fruit* of missions, for you to stop them. And beside all the rest, I have a fine brood of clergy to become popes and cardinals of themselves, or receive temporal power and aggrandizement by the funds, if the thing goes on. No, old Pont, you cannot stop one of the wheels. I can do any thing with money.

POPE.—But you have betrayed yourself. You said they would not lessen my temporal power; and now you say they will make popes and cardinals of protestant clergymen, by the wholesale!

DEVIL.—Here again you show your ignorance. If they did not set up popery for themselves, would they come again under your banners? They are making no proselytes from your Cath-

olics. They have not, during this whole time, made as many proselytes from the whole of the *heathen* in India, Ceylon, and the Pacific Isles, as your church has increased in the same time within four hundred rods of their Bible palace in New-York, and what they have proselyted in India, &c. are ten fold more my children than they were before. And where, with all their noise and money, have they in the least lessened your temporal power, or that of the Grand Lama, or shortened the horns of the Mahomedan crescent.

POPE.—How can that potentate of Russia be engaged in printing and scattering bibles, and that not affect my power, and the good Catholic religion?

DEVIL.—Ho! the Cossacks of the Don, and the Ukrain, the wandering tribes of Thibet, Tartary and Siberia, would indeed have been excellent *Roman Catholics* by this time, but for Alexander's Bibles: so would the subjects of the Grand Lama, and the Mahomedans, but for the British and American Bible societies. But irony apart. This Alexander has been a child of mine for many years—first a member of the *Peace* society—then head of the Bible society of Russia—then head of my “Holy Alliance” of Europe—and now head of a Holy alliance with the Turks, to put down liberty in Greece. Just as the missionary papers in England and America began to laud and praise his piety, and his efforts in the cause, he silenced their missionaries, just as he had before, your Jesuits; so that if you have gained nothing, neither have they, but they got wofully duped by my *pious* Emperor, magnanimous champion of Bible societies. Such a fellow “a *nursing father* to the church militant!” King George, and my drunken dukes and profligate lords of England; the high purse-proud honorables of America, excellent “nursing fathers” at the head of these institutions for popularity. Think ye that Immanuel has chosen such men to spread his gospel? No Sir, they are the very men, and these

are the measures I have chosen to spread *my* religion, and if you will read your Bible you will find it so.

And here also, let me remind you, that before the Bible societies, &c. began, your society of Jesuits were expelled every corner of the world. They are now every where restored, except in Russia. Even in that free protestant country, the United States, the purest because the youngest, they are making good progress.

POPE.—And how can this be in that *enlightened* country?

DEVIL.—Ah, Pontiff, PRIDE has there kept full pace with LIGHT, and these societies have increased *religious pride* in the United States, a hundred fold. To confess the truth, I played the same pranks in these institutions, that I did in the garden of Eden, only there I addressed your good mother Eve in person—here I set certain clergymen to work at her daughters. In London I began, and you must know these missionaries of New England love to follow the fashions of London. “Tell them that you will *publish* their charities,” whispered I to the clergy; they did so, and they took the bait as readily as Eve did the apple, relished it as well, and like her, invited their husbands and sweat-hearts to eat—it was pleasant to their taste also. Each loved to see their names, and their good deeds published to the world, but it was especially grateful to the females—the clergy saw this, and at my suggestion pushed them first in every effort for cash. The whole machinery was instantly in motion. The press teemed with praises of gifts, and the giver, over hill, dale and vale—in city and hamlet their praises were sounded. The *left* hand soon *knew* more than the right. Benevolence, christian benevolence was praised, and coaxed, and wheedled—went screaming and yelling and begging more money for God. Then dollars rolled in, and their proud pharisaical prayers ascended. I could not but laugh in my

sleeve. The "Man of Sin," and his kingdom was to be crushed—the millenium was at hand—Mahomet's empire would soon be tumbled in pieces, and the heathen must soon surrender at discretion, to the power of their cash and their prayers.

During all this noise and show among them, your still, sly and cunning disciples were in their stillness at work; churches were established and built; colleges and schools founded and continued to increase, and without noise or boasting, success is crowning their efforts.

Say, good Pontiff, you have heard of my shearing the hog?

POPE.—Yes.

DEVIL.—Well it is just so with these Bible societies, except as to the cash-getting part; but so far as the gospel is concerned, depend on it, it is *great cry and little wool* with them: and to use a vulgar proverb, as to your Jesuits and disciples, "the *still pig* drinks the *swill*." Many of my *missionary* clergy are following the footsteps of the pope, in offering rewards in heaven for cash. In all sly tricks at deception, they are practising after your Jesuits. I furnish you with some funds, or you could not have lately sent over 28,000 dollars to aid in proselyting the protestants in the United States. But my newspaper machinery furnishes *them* the fastest. Ah! and they need it. Two thousand dollar salaries a year, and hundreds of palms itching for more.

Say good pope, wa'nt that a good plan of mine to set these bible and missionary societies to opening their doors for members, to all, to "any one," for cash, cash only! Members for life, at a stipulated price in dollars. But Mr. Pontiff, is this the way pointed out in scripture, for them to evangelize the world? or conquer you, or Mahomet? No, unless they raise money enough to cut your heads off: and depend on't too much will stick to their own fingers for that. At their anniversary meeting in New York, I set Dr. Griffin, one

of my captains, to propose raising *seven hundred thousand ministers !!!* I tell you, dear pontiff, I have fine sport with these Yankee Divines. I have got half a dozen of them so vain and proud, that I have made them believe that they are blowing the bellows of heaven, and turning the organ of Gabriel; and almost to believe that they themselves are to have the heathen for their *own* inheritance.

POPE.—Pray what do you think of my late "Circular," forbidding my people to suffer bibles to be brought among them.

DEVIL.—I think you was a fool for issuing it. It will not help you, but will us; we shall make it a new pretext to get more money: we shall get at least 100,000 dollars by that. Money, funds, rich funds, is all I want to work with. But I must be off: this is about the time that the Education Society *shave notes* to Charity Scholars, at my *shaving mill* in Boston. The Board of Foreign Missions are in a little stew just now—are about to take a new tack. My "Missionary Rooms," and my Bible Palace need a visit. Good day Mr. Pope.

POPE.—Stay, good Devil, one word more.

DEVIL.—I can't be plagued any longer now; some *Presses* and some Pamphleteers in the United States, are sticking up their noses against this funding religion, and accumulating clerical funds: inviting inquiry into them, which we know they will not bear. We thought we had our hand on every press in that country, either by *fear* or *favour*; but we find ourselves mistaken. There is a Reformer, in Philadelphia, that has plagued us the longest, as Martin Luther, the old Reformer, did you. Plain Truth we have succeeded in putting down; but there is a little impudent Hotspur rose up in the very heart of my church missionary territory, that impudently talks about taking the very pillars of my money church by the *beard*, and hanging them up on

truth hooks. And others are starting up in various parts of that country. I must be off. I'll call again when you get the hypo, good pontiff.

[From the *Columbian Star*.]

"The Indians," says Mr. Crane, a missionary in the service of the United Foreign Missionary Society, and who has resided, during the last seven years, among the Indians, "the Indians have remarkably consistent ideas respecting the spirituality, the unity, and the power of God, their dependence on him, and their obligations to worship him. The missionaries find in the minds of the Indians no ideas of God, which conflict with those which the scriptures teach. The natives never object to the religion of the Bible. Mr. Crane stated, that even the noted Red Jacket is not opposed to Christianity itself; but that he, and others, rendered distrustful by the disastrous history of their tribes, are afraid to receive even the word of life from the hands of white men, lest some treacherous purpose be found concealed."

[The conduct of the missionaries at Choctaw, as given by a boy of that nation in our last number, will not have a tendency to lessen that distrust spoken of in the above paragraph.]

For the Reformer.

POOR PIOUS YOUNG MEN.

A very respectable lady in Virginia, who had lately become seriously impressed with the duty and importance of educating poor pious young men for the ministry, made application to Capt. — to subscribe one dollar for that purpose. On his showing some reluctance, she told him that she had a plenty of young ducks, and to get his name, which would have a beneficial effect in inducing others to subscribe, she would give him a dozen of them. Not believing in the efficacy of Theological Schools to make ministers of Christ, he then observed to her, that though he wanted the ducks, and

was willing to pay her for them, it would not comport with his views to contribute in this way to the education of young men for such purposes.

A VIRGINIAN.

[From a late English Paper.]

Public meeting of the Christian Evidence Society, London.

On Friday evening, the 12th of November, pursuant to advertisements in the public papers, the first meeting of the strange institution "*for the suppression of Infidelity and Scepticism, by means of rational discussion alone*," was held at the great room of the Globe Tavern, Fleet-street. The room was crowded by persons whose curiosity induced them to attend and witness the effect of the novel mode of advancing religious truths. Many persons of high character for piety and literary eminence were present, together with many persons of a different description.

The Rev. Mr. Robert Taylor took the chair, and read what he called the Inaugural Lecture on the Institution. The address of the reverend gentleman was solemn and impressive. It was listened to throughout with great attention, and he was warmly applauded.

Mr. Robert Allen, M. A. who is stated to be the author of a forthcoming new tragedy at Covent Garden, then ascended the chair, and read the introductory chapter of "Dr. Paley's Evidences of Christianity."

At the conclusion, he left the seat, which was resumed by Mr. Taylor, who invited any person to come forward, in support, or in opposition to the arguments of Dr. Paley.

[Several spoke on the occasion, but we have not room to give the particulars of this new combination for promoting religion.]

Strange occurrence at the Funeral of Louis XVIII.

"A curious circumstance," says a late paper, "was remarked at Paris during the translation of the remains of Louis XVIII to St. Dennis. In the

ceremonial to take place on that occasion, as published in the *Moniteur*, it was announced, according to long established usage, that a 'number of the clergy, with lighted tapers, will follow on foot.' At the funeral of the Duke of Berri there were at least 800 ecclesiasticks in the procession, and the number of professors of the clerical persuasion has not diminished within that period; yet, on the present occasion, to the great scandal of the good people of Paris, not one was seen following the corpse of Louis XVIII. It appears that this extraordinary neglect on the part of the priesthood, has arisen from a contested point of jurisdiction between the Grand Almoner, who is a Jesuit, and the Archbishop of Paris. The quarrel broke out openly in consequence of a right claimed by each to perform the service over the late King at St. Dennis. Priests, attached to either party, absented themselves from the funeral procession. This tenacious adherence to rights long considered obsolete, is a tacit indication of the wishes and power of the priesthood, who testify their belief at least, that with the new reign, the period of their ascendancy is again arrived."

SINGULAR CLERGYMAN.

The following account of the "Rev." R. C. Maturin, a clergyman of the Church of England, lately deceased, is copied from an English paper.

"Mr. Maturin was singular in his dress, and had generally the appearance either of the confirmed sloven or professed fop. One day, his habiliments were in the extreme of fashion—every garment was arranged with the nicest care—a speck on his cravat, or the disorder of a shoe-tie, would have given him real torture; at another time there was a strange contrast in his outward man. He then wore a brown coat (somewhat between a frock and a surtout) that had served him long, if it had not well; a large rent, that he would never have repaired, remained near its extremity; his pantaloons were thread-bare, and his gaiters had never their full compliment of buttons; his shoes appeared as if unblackened for months, and his

shoe-strings invariably draggled in the mud; his hat was old and rusty, and, to complete the picture, his linen was as though the hand of the laundress had never touched it.

"He was a complete devotee to dancing, and in the frequent habit of giving parties, by day, shutting his windows, lighting the candles, and indulging with his friends in his favourite amusement till night.

"As a clergyman, Mr. Maturin did not appear to have fallen—'Just in the niche he was ordained to fill.' I have heard him more than once regret that his clerical duties were not in unison with his taste. He certainly was not 'at home' in his profession: yet there was always something impressive about him—something which clearly showed he was no common man. He read the church service in a most perfect manner, and his sermons were beautifully written, and well delivered. They were always, however, tinged with those peculiarities that distinguish his other compositions.

"The first production that brought Mr. Maturin into notice, was his Tragedy of Bertram; and perhaps has not been succeeded by a drama so eminently and deservedly successful. But his plays, as well as his novels, somewhat resemble an unslacked steed—wild and untrained, yet beautiful in itself, and graceful in its motions."

It is no uncommon thing for clergymen in England to write *plays* and *novels*. But we did not know, till now, that a man could pass for an ambassador of Christ, and be a *devotee to dancing*, give parties, and indulge in dancing with his friends till night.

"THE MISSIONARY CAUSE."

Under this head, a writer in the Boston Recorder and Telegraph, holds the following language:

"Much may be done for the cause with property;—much, very much, by men of property. The rich man robs God by falling short of his abilities [in giving.] All we possess is the Lord's, and especially all our redundant property is his, deposited with us as his bankers, subject to his control. It is on these occasions [when called on to give to missions] he draws his bill, draws it on his *own* funds, which we refuse to accept, and send back protested. Thus we treat his drafts on us, even those written, as it were, in a Saviour's blood. He will surely make good the

damage to the holder of the bill, but he will as surely bring his action against us in the Court of Equity above, where judgment will soon be rendered."

To prostitute the name of the Lord by making him a party in these monied schemes for promoting religion, is something worse than *taking his name in vain*. How can such a writer, or publishers who lend their columns thus to degrade and profane the name of the Lord, expect to appear before him guiltless. And shall drafts for money to send out modern missionaries, be represented as written in a *Saviour's blood*, when that Saviour commanded all those who went forth in his name to take neither *money* nor *scrip*, and to preach his Gospel *freely*. How has christianity been degraded, and true religion disappeared, since these monied schemes and institutions have been put in operation by men who, unacquainted with the nature and power of the gospel in their own hearts, suppose, like Simon Magus, that the gift of God may be purchased with money. Until such low and debasing methods of promoting the religion of Jesus Christ are abandoned, we need never expect to see it flourish and prevail in the earth. When has the interests of christianity or true piety ever been advanced in this way? Never: christianity has always suffered by such worldly schemes and monied operations; and the pernicious effects of them, in this country, are already sufficiently visible to those who are not blinded by the god of this world, or the sophistry of mercenary priests.

Alexander and the Missionaries.

A late paper states, that the Emperor Alexander has issued an order for the departure of all foreign missionaries from the Russian empire, and that many of them, with their families, had arrived at Cronstadt, and were embarking for England. The Boston Recorder and Telegraph, in publishing the above statement, asks, "*What does this mean?*" One of our correspondents observes, "probably they had begun to *dabble* in state affairs, as they do every where else. It is not unlikely, that by this time, the yankey missionaries at the Sandwich Island, have made a king of their own; or, which amounts to the same thing, after the example of the missionaries in the Otaheitan Islands, made laws to keep the Sabbath, and bring pigs, oil, yams, &c. to the missionary treasury on all the other days of the week."

[From the Gospel Inquirer.]

A DIALOGUE

Between two Baptist Preachers, on the subject of begging money for Missionary purposes. The Elders were Elder C—, from "Black River," and Elder L—, of N.

Elder L. (meeting Elder C. at N.)—What news do you bring us? Did you have a pleasant time at M—? (Elder C. had been to M. to attend a Baptist Association.)

Elder C.—We had quite an agreeable time of it.

Elder L.—Did you make a collection to aid the Burman Mission?

Elder C.—We did.

Elder L.—How much money did you collect?

Elder C.—About thirty dollars.

Elder L.—Is that all? I suspect, Br. C. you did not beg as much as you did at F.

Elder C.—We did not beg much at F.

Elder L.—Yes you did. There were some *great begging stories* told at F. in order to get a good collection.

Here the dialogue ended—as Elder C. well knew the declaration of Elder L. to be true.

It is surprising that the people do not see through the artful means that are used to prop a sinking cause. Here we are told by a Baptist Elder, that *great stories* were related to get *money*, at one of their Associations. And we also see two of the Elders, who had contributed no small share to give those stories a gloss, and accomplish the object for which they were told, feasting themselves with their success. It is hoped the people will soon get their eyes open, and see through the thin veil that is used to hide the deformity of the missionary cause.

Abundant testimony can be obtained to substantiate this dialogue, if it becomes necessary.

A writer in the *Boston Recorder* of Nov. 13, says,—“It is undoubtedly a fact, that there are now in New England, and even including the middle States, more ministers, than in the same extent of country there are churches and parishes who are able and ready to afford ministers a competent support.”

Pews in the Twelfth Congregational Church in Boston were sold on the 10th of January to the amount of 28,614 dollars: 1070 dollars were bid for the choice of pews.

[Boston Patriot.]

Extract of a letter from a member and vestryman of the Protestant Episcopal Church.

"As you intend to continue the Reformer, I have enclosed one dollar, as a subscriber for the year 1825; and I hope you will meet with sufficient encouragement to make it a permanent work, as I think, while it is conducted with propriety and makes truth its basis, it is calculated to do much good.

"I will here give you the substance of a discourse lately delivered to us by our Rector, upon the subject of building up wastes, and reviving religion in our country. After portraying, in lively colours, the ruinous situation of the church, and the great want of *means* to accomplish the important work of religious instruction, he said that there were abundant means among us to accomplish all the desirable works of religion and piety—but these means are divided and scattered—some men have time, some have talents, and some have money—a combination among these are what the church wants; a combination of these powerful means would, in a short time, produce wonders in favour of the church, &c.

"Having been bled a good deal for the support of the church and her ministers, and lately called on to contribute towards the funds of the great Theological School at New York, I cannot tell where they mean to stop,—and I have come to the conclusion, that if they have no conscience I must have some consideration; and if they are not more moderate in their demands in these hard times, I shall be less liberal hereafter."

AN IMPOSTOR.

The person mentioned in our December number, who palmed himself on the citizens of Reading as a pious young man belonging to the church at Andover, and studying for the ministry, to become a missionary to foreign parts, and who, after swindling several honest people out of their property, came to this city and advertised himself to be dead, is now residing, we learn, with Ignatius Young, on a farm three miles from Washington City, in the capacity of private instructor to his children. To further his designs or interest in that family, we are told, he is now playing the rigid Catholic. He passed by the name of Cyrus Griffin while in these parts; if he has changed his name, he may readily be detected by a deformity in one of his feet. It may be well for some of our subscribers at Washington,

acquainted with Mr. Young, to apprise him of the kind of inmate he has in his house, as he enjoined secrecy on the person who saw him at Mr. Young's.

The Trustees of the Columbian College, Washington City, have presented a petition to Congress, praying to be released from the payment of 25,000 dollars due to the general government.

A Roman Catholic priest in this city has lately been put into close confinement in one of our prisons, for a violation of the 7th commandment, under very aggravated circumstances. Bail demanded, \$7000.

The Dialogue between the Pope of Rome and the Prince of Darkness, inserted by the particular request of several subscribers, has prevented various articles intended for this number from appearing.

A correspondent is informed that the *American Eagle* is published weekly, by Isaiah Bunce, Litchfield, Connecticut, at 2 dollars a year. In the same town resides Lyman Beecher, the great champion for priestcraft and Theological Schools—and the Editor ought to receive the support of the friends of righteousness and religious liberty, to enable him to bear up against the *monied host* with whom he is surrounded, and against whom he has waged war.

The Editor regrets not being at home when the respectable and esteemed female, from a distance, called to plead the cause of modern missionaries, and convince him of the impropriety of being opposed to their proceedings. If she will, however, exercise so much candour as to read the pages of the Reformer, perhaps she may become satisfied that the cause in which he is engaged is a righteous one, and that a regard to the *true* gospel, and the interests of Christ's kingdom, has marked out to him the course he has pursued. If she can find it in her way to call again, and will address him a note a few days previous, he will attend and listen to her arguments with all the candour which the nature of the subject demands.

* * *Luke* came too late for this number.

The Reformer is printed on the first of each month, at one dollar a year. Letters to be addressed and payment made, to T. R. GATES, Proprietor and principal Editor, No. 290, North Third Street, Philadelphia. Numbers can be supplied from the commencement of the work.